

# INDIANS

AT  
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AUGUST ♦ ♦ ♦ 1939

COVER PHOTOGRAPH

A happy Navajo CCC-ID enrollee pictured as he works restoring ancient Pueblo Bonito. (See page 8.)



I N D I A N S      A T      W O R K

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DEER HUNT



This picture was painted by Narcisco Abeyta, a 19-year-old Navajo Indian boy at Santa Fe, New Mexico. This was one of the featured exhibits in the American Indian Children's Art Exhibition. (Photo by Federal Art Project.)

# INDIANS

## AT WORK

A News Sheet for INDIANS and the INDIAN SERVICE

VOLUME VI · · AUGUST 1939 · · NUMBER 12

What was this country like when the Indians surrendered it to the white man?

A dramatic answer has presented itself just now. On the Pine Ridge Reservation there has been discovered a 79-acre inaccessible tableland which apparently had never been grazed by livestock or touched by fire. As a result, and in spite of the climatic cycle that has played havoc with the dust bowl, this tiny mesa represents the climax type of virgin grass lands. It resembles the tall-grass prairies of the Mississippi Valley, "has no short buffalo grass, top-soil two feet deep and a thick layer of humus comparable in depth and composition to forest litter." From the conservation standpoint, this mesa is comparable to the Chinese temple forests and fully as significant; for the researcher in botany and ecology it is a mouth-watering find.

In the experience of a single life, silent changes of physical environment appear to be slow. Only sometimes, as when a vast forest fire destroys both trees and humus, does the individual get any dramatic sense of these changes which alter the entire prospect of human and animal life.

But in the historical view, the changes which have come to the United States are as swift, almost, as a lightning flash. The ecological record is that of a hundred million years. The human record is that of fifteen thousand years, more or less. The destruction of the natural resources is a matter of less than a hundred years, or one-one hundred and fiftieth of the brief human span.

Looking forward, mankind is entitled biologically and cosmologically to be alive on this planet for thousands of millions of years to come.

It is very doubtful whether that life will be ecologically possible if the destructions of the last hundred years go on for another hundred years.

All of that crisis of history represented by the World War or world-armed-preparedness, and even the cataclysm of an engulfing war which may be near at hand, is likely in the eyes of history to be far less significant than the silent, often irreversable destructions of natural ecology, which are going forward over most of the planet and nowhere else so fast as in the United States. At least, in no other large area has destruction gone ahead in so multiform a course, and so needlessly and wantonly, as in the United States.

Knowledge of how to save the ecological basis of human life is already ample.

Not only is the knowledge at hand, but it is within the present practical reach of governments and of non-governmental groups to achieve the result within a single lifetime.

There is no fundamental chaos of interests or conflict of interests, standing opposed to the saving of the basic ecology of this country.

If our present generation "passes up" its opportunity, and its duty to the whole of future time, what a drab, pitiful, uncompensated tragedy it will be.

On the other hand, this generation has the power, the knowledge, the splendid opportunity.

Indians are playing a genuinely creative part in the effort, just commencing, to save the natural ecology.

The Indians can do a great deal more than they are doing.

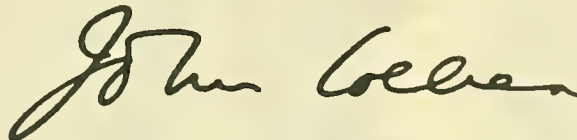
In all that they do, if it is well done, the Indians are reaffirming their own most fundamental tradition as well as establishing their claim upon the future.

\* \* \* \* \*

Thirty-five years ago, in New York, I was introduced to a young Indian girl of striking beauty. This was my first contact with an Indian. What impressed me, even then, was a fusion of delicate and dignified aristocracy with a joy and an energy of life that often are not met with in aristocrats.

It was many years later that I came to know this girl's father. He was Douglas H. Johnston, Governor of the Chickasaw Nation. Governor Johnston died June 28. Those who spoke at his funeral suggested that he had been for a generation the representative Indian. Certainly, Governor Johnston was a distinguished man from every point of view. He was a man of beautiful physiognomy, and the physiognomy reflected a character of great beauty. He possessed the highest human sensitiveness. He was without egotism, and brought to every contact a spirit of detachment. Yet he cared deeply for people and for causes.

Governor Johnston was truly Indian. Yet not only Indian; there had entered into his own heritage an element of the aristocracy of the Old South. Yet truly and thoroughly Indian he was. His life was completely identified with his people. Governor Johnston died at 83 years and in the fullness of time.



Commissioner of Indian Affairs

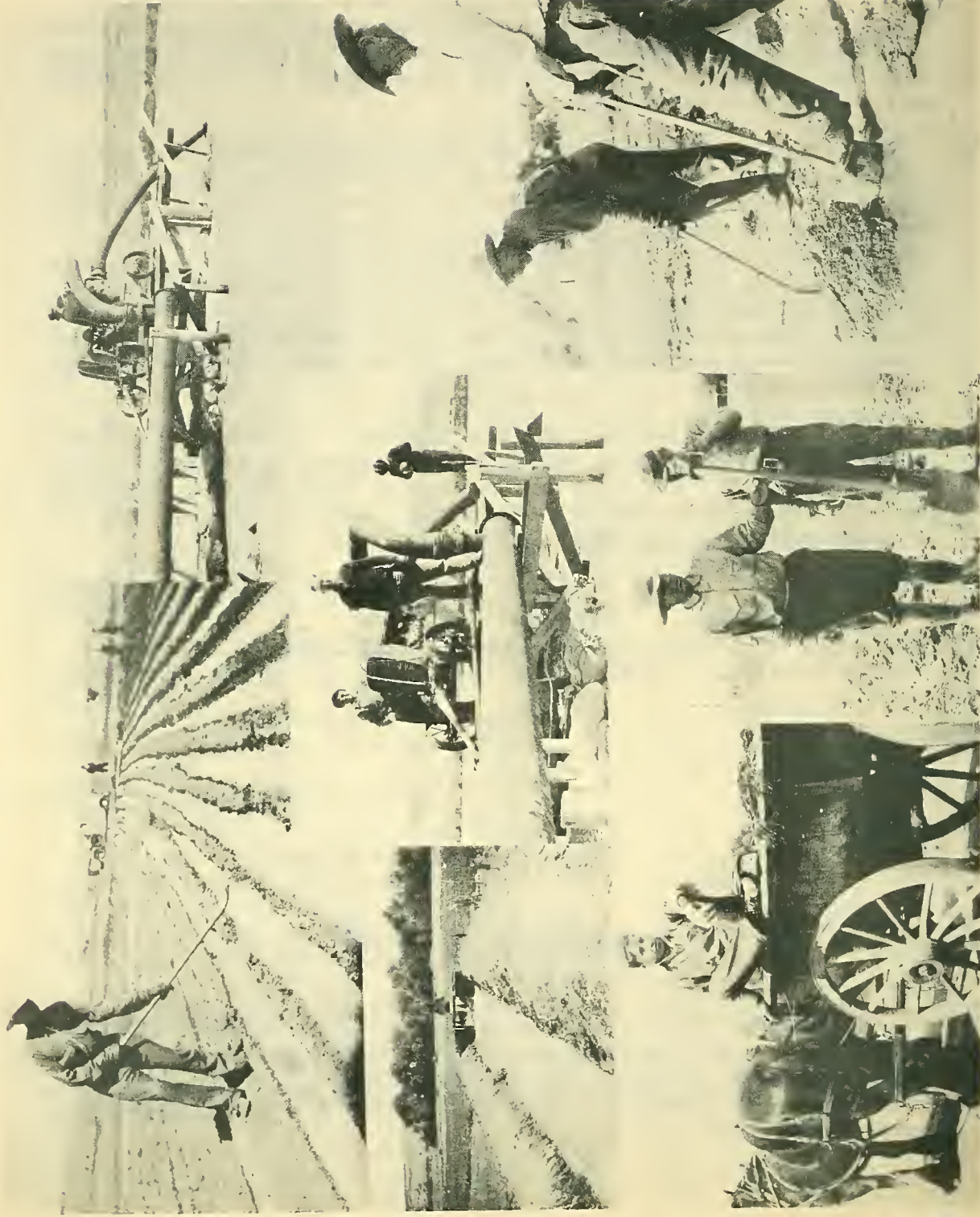
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WASHINGTON OFFICE VISITORS

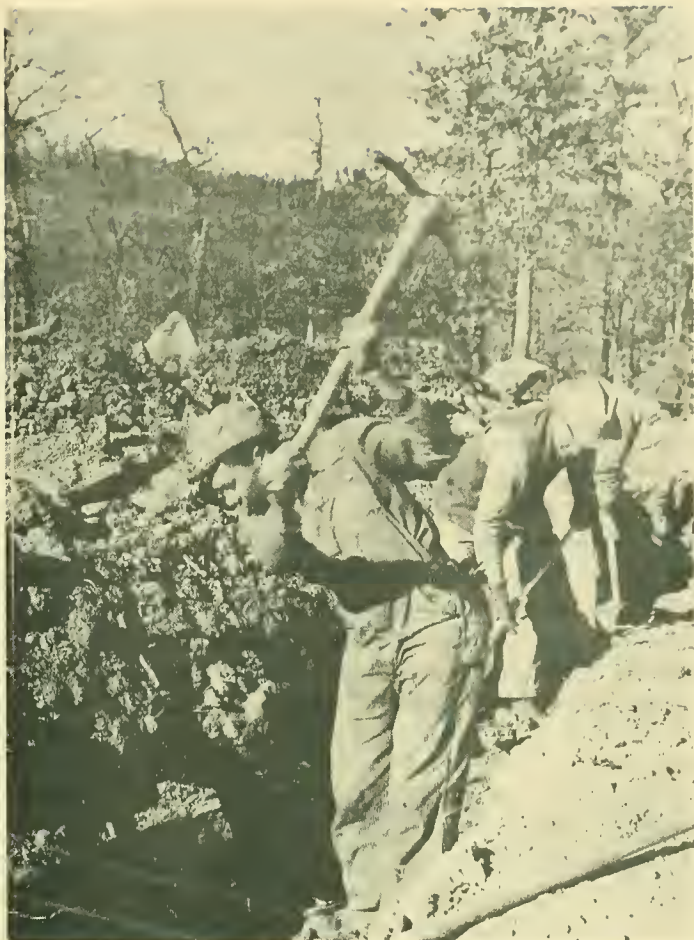
Recent visitors to the Washington Office have included the following: Guy Hobgood, Superintendent, Cheyenne and Arapaho Indian Agency in Oklahoma; Ben Dwight, Organization Field Agent; Frank Beaver, William Davis and Elwood Harlan, all of the Winnebago Agency in Nebraska.

"THERE IS WATER EVERYWHERE ON THE 102-ACRE IRRIGATED SCHOOL FARM AT

CHEYENNE RIVER AGENCY, SOUTH DAKOTA"



(Photographs through courtesy Mobridge Weekly Tribune. Mobridge. South Dakota)



Indians Working With Hands And Minds  
On Road Construction In Oklahoma

## W O R K

By G. B. Arthur,

Supervisor, CCC  
Project Training,  
Department of  
the Interior

No other word forms as long a chain of associations for the human race as work. It is responsible for every refinement in civilization, every comfort, all material security. It has bridged chasms of failure and despair. It has sobered successes. Primeval man knew it as essential activity. In softer times we have branded it drudgery. Yet, regardless of seeming hardship and thoughtless prejudice, work marks the periods of advancement of the world.

One of the vagaries of human thinking is the idea that serving someone else is work, whereas to be in business is not. Another is that some kinds of work are more honorable than others; that work in rough clothes, handling tools, is inferior to work in clean attire. Still another notion is that one who labors in the field or irrigation ditch really works, but that the foreman does not.

Our notions about work have always fitted the circumstances in which we lived. There have been times in all races when the men were entirely engaged in hunting because most of our food was won in that way. And when the paths of competitive tribes crossed the men went to war, knowing no other way to protect their rights. Men had to train for their pursuits. The woman accepted her place as an indispensable economic unit, carrying her part of the social burden without questioning. Risks were many, fortitude ran high, and losses were mourned and soon forgotten.

Back over that trail of work we search with interest for the impulses which have built our concept of labor. When did men first see that they did not work with their hands? When did they first realize that the truer aim of the hand came by training the mind behind the hand? What light gleamed in the first startling discovery that fire could be made by friction? When did man first look up and understand that he did not live actually in a mortal encasement? When - and how - did we begin to see that work is emancipation?

There are no dates for any of these discoveries. They came as men grew. The light spread through the mass of people as the ages went by, and more and more men realized that distinction and leadership came not by accident nor by any sleight of hand, but by superior mental ability and training. Philosophers were content with dreamy aloofness in one period of history, and to this day, those who sit long in meditation and deal in abstractions are held in less esteem than those who vigorously apply their knowledge. Men have always seen that ability must be active, it must be expressed, applied, if it is to bring any gain. They saw long ago that the needs of society must be served with knowledge put to work. Thus we came to define work. And thus it became honorable.

For work is liberation. Nothing can exist without expression. The most subtle or the most amazing discovery in one man's mind is without entity until he expresses it. Lincoln might have stood long on the platform at Gettysburg and thought prodigiously with no effect, but he stood there a few minutes only and molded the sentiment of a nation with simple words which have been carved in stone around the world.

There is no race or people that can live without expression. No person has a right to exist without expressing whatever of talent and ability has been given him. It is the sum total of these individual expressions which emancipates the race from fears and woes and limitations. Only the expressing of a living thing can make it live.

It is the expression of talents and skills and courage in other days which made all our records. In every tribe and people we glorify those who do great things. In every council men stand up and recount the valorous deeds of those who lead through crises. Work is the record of humanity. Those who fearlessly stand out and use what has been given them for service to their fellows win renown. Masses who are content with lesser things glide noiselessly through the passes of darkness into oblivion. Time is recorded in the work of men.

In these days it is hard for some to see how their work can be important. But it is important. It is important to the individual; in it he must serve as an essential unit in the scheme of things, and without him some necessary function will go undone. It is important to society, which is only the aggregate of all of us, that he should do his work. His tithe is needed for the upbuilding of the whole.

Many of us work for others, which is honorable and constructive, developing sterling qualities and gaining spiritual satisfaction. Once discerned, nothing can deprive a man of his inner integrity and his pride in inherent manfulness, taking and holding his place among others through honest labor. The manager and the foreman, the owner and mechanic, the banker and the preacher, all must win respect in this way. There is no other.

When the work can be done for one's self, or one's own people, as among Indians living upon their own lands, work takes on a higher quality than it can in any other way. Work then becomes something more than labor. It becomes a key to tomorrow. It becomes a channel through which the skillful expression of native ability produces commodities which the world wants. Society needs the Indians' integrity, their calm and poised outlook upon life, their customs and traditions. And it needs their participation in the task of molding their own welfare and prosperity.

Everywhere among Indians today their emancipation grows through expression of themselves, their arts and abilities, by means of work. The evidence is multiplying more rapidly because we Caucasians are opening our eyes to the need for practical training toward self-expression and self-support. There is no greater need than for loosening and flexing our imagination, for opening gates and doors, for letting down bars, for making necessary work yield its utmost in training. For the Indian, like every other tribe and people, will achieve his liberation from social and economic limitations and restrictions through his own work.

\* \* \* \* \*

Beyond the roads in Glacier National Park in Northwestern Montana extend more than three-quarters of a million acres of primeval wilderness which remain a challenge to the trail rider, hiker, and mountain climber alike, Arno B. Cammerer, Director of the National Park Service, stated recently. Excellent fishing abounds in the lakes and streams and plant and animal life is protected.

PREHISTORIC CITY OF PUEBLO BONITO (NEW MEXICO) BEING RESTORED

BY INDIAN CCC WORKERS

Navajos Save Famous Chaco Canyon Ruins



General View Of Pueblo Bonito Ruins, Chaco Canyon National Monument, New Mexico. (Circular Structures Are Remnants Of Kivas, The Sacred Ceremonial Chambers)

The ancient and the modern are strangely united at the prehistoric city of Pueblo Bonito, New Mexico, where Navajo Indian Civilian Conservation Corps workers are engaged in restoring the famous ruins of Chaco Canyon, the abandoned empire of 10,000 people.

A working agreement between the Navajo Indian Service and the National Park Service has resulted in the restoration and preservation of the priceless rooms of what archaeologists consider some of the finest prehistoric pueblos in North America. Since 1937, approximately 20 Navajo CCC-ID workers have been at work with trowel and mortar, replacing piece by piece, under the supervision of National Park Service archaeologists, the fallen walls and crumbling kivas of these great pueblos.

Pueblo Bonito was occupied from 919 to 1127 A.D. Following the 208-year occupation, the great walls fell prey to the ravages

of wind and water and vandalism before the Federal Government guaranteed its future preservation by setting it aside as a National Monument in 1903. No important restoration work occurred until 1937 when the Indian Service and the Park Service came to the rescue. A nearby camp was established for the enrollees and the laborious task of replacing the identical masonry began. Great quantities of blow sand have covered much of the fallen walls. The Navajos remove the overburden and with waterproof mortar, each stone is returned to its former location.



Stabilization, or the preserving of ruins in their present state, has been a great need. Prehistoric walls, many 800 years old, are crumbling away from weathering and wind erosion. In some cases walls have been broken down in unprotected areas by pot hunters. This Navajo CCC-ID unit, classified as the "Mobile Unit", also is restoring Aztec ruins located near Pueblo Bonito, and it is hoped will stabilize other ruins in great danger of deterioration.

Chaco Canyon National Monument is located about 86 miles north of Gallup, New Mexico. Containing the ancient ruins of 17 major cities and several hundred small villages, it is of unusual prehistoric and architectural interest.

The ruins, many only partially excavated - Pueblo Pintako, Kin Klizlin, Penasco Blanco which boasts a tree ring date of 898 A. D., Hungo Pavi, Chettro Nettle, now being excavated by the University of New Mexico, Pueblo Bonito and many others - are all that remain of a peaceful farming civilization of the ninth to twelfth centuries. Most of the ruins are found in the broad shallow canyon bordered by buff sandstone walls, the center cut by a deep, crooked arroyo. Pueblo del Arroyo on the banks of Chaco Wash is slowly being washed downstream by recurrent summer flood waters. The Soil Conservation Service has done much to save these prehistoric apartment houses, but more must be done before the danger of complete eventual loss is passed.



CCC-ID Workmen Engaged In The Restoration Work.

Most of the stabilization work has been done at Pueblo Bonito, the largest ruins so far excavated. Bonito is a "D" shaped pueblo, covering three acres of ground and once contained 800 rooms and 32 kivas or ceremonial chambers. Until 1880, it

was the largest apartment house in the United States. The rock masonry found here is of the best type in the Chaco. The walls, about two feet thick, are decorated with bands of rock veneer of varying widths, making a pleasing and intricate design with courses two to three inches wide laid over a series one-half inch wide. Summer floods and alternate thaws and freezes of severe winters cause the unprotected walls to deteriorate rapidly.

Much of the stabilization program calls for capping the tops of exposed walls by removing the top layer of stones and re-setting them in Bitudobe mortar, replacing recently fallen walls or openings, and restoring veneer coursing.

They have capped thousands of yards of walls; braced walls so cleverly that it is not apparent to the visitor; dug drainage ditches to prevent water from standing against walls and in kivas; replaced thousands of square feet of veneer; waterproofed a kiva at Aztec Monument, 64 miles north of Chaco; patched holes with hundreds of cubic yards of masonry, and cleared rooms of blown sand. They must search for the rock; haul it to the job; remove sand blown waste; match rock coursing; erect scaffolds; mix mortar and haul sand and gravel for concrete coring or bracing from the San Juan 65 miles away.

Archaeologists who come from many parts of the world to do research work and excavation among the ancient pueblos of Chaco Canyon are loud in their praise of the job being performed by the Navajos.

\* \* \* \* \*

## DEATH CALLS DOUGLAS H. JOHNSTON, LAST GOVERNOR OF CHICKASAW NATION

A man described in the House of Representatives on July 1 as "one of the greatest Indian leaders of all time ...a builder of our great state of Oklahoma, and a man of great wisdom and strong character" died on June 28, in Oklahoma City.

Last governor to be elected by the Chickasaw Nation, Douglas Johnston has become a familiar figure in the nation's capital and throughout the State of Oklahoma in his long battle for the rights of his people.

Having seen half a century in the service of his tribe, Governor Johnston was approximately 83 years old when he was overcome by illness two weeks before his death while attending his last session of Congress in Washington, D. C. It is thought in Washington that he attended every session of Congress since 1898.

Johnston's father, a white man, had held contracts with the Federal Government in the early nineteenth century for the removal of the Five Civilized Tribes from Mississippi and bordering southern states to Indian Territory. His father took refuge later with the Chickasaw Nation during the Civil War, and Douglas Johnston, who was one-eighth Chickasaw, became active in the affairs of the Chickasaw Nation in the '80's.

At this time the Five Civilized Tribes had their own schools, printing presses, legislatures and courts. Johnston contracted with the Chickasaw Nation to operate one of its dozen schools, the Bloomfield Academy for Girls. He continued in this capacity until 1908, although his administration of the school was in defiance of the Act of 1906, which subjugated tribal funds, schools and government to the United States.

In the meantime Johnston had been elected Governor of the Chickasaw Nation in 1898 and was re-elected three times by the Chickasaws. As Johnston was still Governor in 1906, the Act of 1906 continued him in office until death or disability.

One of the highlights in his career was the famous Supreme Court decision in the Choate vs. Trappe case, which held that Indian tribal land was not subject to taxation. Johnston also was consistently instrumental in keeping persons erroneously qualifying as members of the Chickasaw and Choctaw Nations off government rolls. He agitated for the Oklahoma Welfare Act of 1928 and the Act of 1936, the second being similar to the Indian Reorganization Act in seeking to preserve Indian lands in Oklahoma.

Johnston's body lay in state in the capital of the State of Oklahoma and also in the capital of the Chickasaw Nation, Tishomingo, where he was later buried.

A NAVAJO MOTHER WITH HER CHILDREN



THE SHEEP INDUSTRY OF INDIANS IN THE SOUTHWEST

By J. M. Cooper and Dewey Dismuke\*



The Indian sheep industry of the Southwest is in the public eye because of its threatened extinction through the dissipation of Indian range resources. Broad conservation measures, endorsed recently by the Navajo Tribal Council, hold out the hope that the great historical basic economy of approximately 50,000 people will not perish.

The future of the Navajo people is inseparably tied up with their land resources. If these resources continue to be dissipated as in the past, their main hope for a self-sustaining future is gone. The Indian Service has recognized their need for assistance and is working on a program designed to stop this land waste and to insure maximum future return. If sheep raising is to continue to provide a large portion of Navajo income, range wastage through overgrazing and erosion must be halted. Livestock numbers must be re-

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\*J. M. Cooper, Director, Southwestern Range and Sheep Breeding Laboratory; Dewey Dismuke, Soil Conservation Service Liaison Officer, United Pueblos Agency, New Mexico.

duced to a point where the range can support them; sheep more suited to the needs of the people must be provided and unit production of sheep must be increased to offset reduction in numbers. Finally, and of vital importance, the Navajos must be educated in terms of range and sheep management.



Pueblo lambs fattened on a Kansas feed lot

The magnitude of the task of improving the range sheep industry on the Navajo Reservation is shown by the fact that about 15,000,000 acres of range land are, or have been used by about 7,700 sheep owners. It is estimated that 1,350,000 sheep units of livestock were run on this area in 1931.

Despite the many difficulties encountered, some progress has been made toward a solution of this problem. Through cooperation with the Soil Conservation Service, much has been accomplished in halting active erosion. Engineering structures, water spreading, tree planting, and other forms of revegetation have aided in the effort to overcome this menace.

For better administration, the huge reservation area has been divided into twenty smaller units; accurate livestock counts have been made; and livestock limits set up, based on the carrying capacity of the range in each district. Progress has been made in the effort to reduce numbers of livestock to a point where the range can support them. This point has not yet been reached, however, for the reservation still carries about 830,000 sheep units, 540,000 of which are mature sheep and goats, on a range whose capacity is estimated at 560,000 units. In efforts to reduce numbers, first consideration is being given to the elimination of non-producing horses, wethers, steers and goats, many of which could be removed without a corresponding reduction in income.

More watering places are being developed to reduce stock concentration and make possible a more uniform utilization of the range. Where soil and water conditions permit, land is being subjugated for farming, each acre of which will lessen the Navajos' dependence on range livestock.

Regulations covering the type of rams that are introduced on the reservation have been put into effect. Ram pastures to pro-



Type of scrub ram to be replaced  
as rapidly as possible

vide for the care and control of rams have been built, and are now in use. These pastures offer great possibilities as a means of influencing sheep breeding and management. If all rams were controlled in pastures, the now prevalent practice of lambing from January to July could be entirely eliminated.

With the cooperation of the U.S. Department of Agriculture, a laboratory devoted to sheep and wool

research has been set up in connection with the Navajo Reservation. The primary function of this laboratory is to determine and produce, by the application of scientific principles, the type of sheep best suited to the Navajo region and the needs of the people. Work has begun with the realization that the needs of the Navajo Indian differ from those of his white neighbors or other Indian tribes. Some of the Navajo wool is used for rug weaving, but the larger portion is placed on the market in competition with other domestic supplies. Sparse ranges eliminate the possibility of fat lamb production, but a sheep for the Navajo should raise a desirable feeder lamb, and provide maximum edible meat when slaughtered for family subsistence.

The present policy on the Navajo Reservation calls for the use of smooth, long-fleeced Rambouillet rams on Indian flocks. This uniform breeding policy will be continued until thorough testing and trial by the laboratory or some other reputable agency demonstrates that some other type of sheep is preferable. The laboratory is also providing old-type Navajo rams to be used in a small section of the reservation for the purpose of maintaining a supply of wool suitable for Navajo weaving. A proper distribution of this wool to weavers all over the reservation will stimulate weaving, improve the general quality of rugs and blankets produced, and increase the income derived from them.

By demonstration, administration, education, research, and every other means available, the Government is earnestly attempting to improve the range livestock industry, and save the land of the Navajos.

Efforts to improve Pueblo sheep have been facilitated by the fact that, compared to the Navajo, relatively small numbers of

sheep and people are involved. The different social system has also been a factor, for it is much more difficult to carry out a program with a given number of widely scattered and individualistic Navajos than it is with an equal number of Pueblos who may be approached through their village governmental organization. Lagunas, Acomas and Zunis are good farmers, and they realize a larger proportion of their annual income from their cultivated land than do the Navajos. While the art of weaving originated with the Pueblo people, it is no longer an important factor in influencing their sheep industry. All of these things made the early sheep improvement efforts along lines of commercial demand more practical than was the case with the Navajo.

While there is still much room for improvement, Pueblo sheep are more uniform, yield heavier fleeces, and more and better lambs than Navajo sheep. About ten years ago, some Corriedale rams were furnished the Zuni Reservation, but the type prevalent on the three reservations today is predominately fine-wool.

Although exact records are not available, during the latter part of the 19th century it is believed that the Acomas possessed 4,000 to 5,000 sheep and goats; the Lagunas 12,000 to 15,000; and the Zunis 12,000 to 15,000. The real increase in numbers began in 1915 and 1917 under the stimulation of high prices paid for wool and lambs during the World War. With the drop in demand and price after the war, there were few sales and numbers increased rapidly. For 10 or 15 years prior to 1935, it is estimated that the Acomas grazed 7,000 to 10,000 sheep and goats; the Lagunas 20,000 to 25,000; and the Zunis 20,000 to 25,000. Some herds contained very few goats, but in others they comprised as much as 30 per cent of the total.

In addition to increased sheep numbers, there was an increase in population and in the number of individual owners. With no definite grazing policy, the ranges became depleted and the erosion menace assumed dangerous proportions. A few of the shrewder Indians acquired, at the expense of their less ambitious and aggressive neighbors, much larger herds than their family needs required. All of these things combined to make the future of the Pueblo sheep industry very uncertain.

The Pueblo owner occasionally practices the open-herd method of handling his sheep, but



Good type Rambouillet rams used by Acoma and Laguna sheep owners.

ordinarily both sheep and range suffer from excess trailing and concentration around corrals, bedgrounds and watering places. There is little rotation of range and the same area is ordinarily used for lambing year after year. Following the World War, overstocking of reservation ranges was partially relieved by use of adjacent public lands. Because of competition from white stockmen, this is no longer possible.

Realizing that the ranges were badly overstocked, a concerted effort to relieve this condition was started in 1935. With the approval of the Indians, plans were formulated to reduce live-stock numbers to the carrying capacity of the range in a five-year period. This program called for proportionate reduction in sheep and cattle; elimination of non-productive stock; the heaviest cut on the larger owners; and a uniform breeding improvement program to compensate the reduction in numbers.

Practically all of the goats were sold from the Acoma and Laguna flocks in 1935. A considerable goat reduction has also been made in Zuni flocks. Disposal of this surplus livestock has been made in the fall when the animals were in the best condition. The Indians have been assisted in the marketing of their surplus each year by pooling all stock, classifying them, and selling by auction to the highest bidder. This method has resulted in financial advantage to the individual owners.

The results of this general program have been encouraging. Acoma and Laguna livestock have been reduced until they are now fairly close to the estimated capacity of their ranges. The Zuni Reservation, while still overstocked, has not deteriorated to the same extent as the other two. It has been demonstrated, and most of the Indian stockmen are convinced, that overgrazing has been the cause of much of their trouble. At the start of the program, the attitude of the Indians was not as receptive as it is today. Improved practices in the handling of sheep and range have been made possible through education and through the construction of more adequate watering places, corrals and other handling facilities.

Improvement in the herds is being realized by the gradual replacement of all inferior rams with Rambouillets of approved type. In addition, the selection of the best of the ewe offspring for replacements is being encouraged. When not in use, ram herds are maintained in pastures or on range set aside for that purpose. This practice allows for a regulation of lambing time and insures the condition of the ram during the breeding period.

Lambs from the Acoma and Pueblo flocks have recently received considerable favorable attention. In November 1937, Kansas State Agricultural College placed a group of Acoma and Laguna lambs on feed at the Garden City Experiment Station. These lambs made a

very satisfactory gain in the feed lot, and topped the packer market on the day they were sold. As a result of this demonstration, there was considerable demand for similar Pueblo lambs from commercial feeders in the Kansas Area in the fall of 1938.

If the present range and livestock program is retained, the future of the Pueblo sheep industry looks promising. Indian cooperation is good, excess livestock has been greatly reduced, and ranges are approaching stabilization. Better management practices are now prevailing. With proper attention to sheep type, it is expected that in the near future annual income will equal or exceed that derived at the time the present program was inaugurated.

Historically, the Indian flocks of the Southwest are inseparably a part of the record of the progress and growth of the Navajo and Pueblo Tribes.

Several Southwestern Indian tribes have long been sheep raisers. This is particularly true of the Navajos, and the Lagunas, Acomas and Zunis of the Pueblo Tribes. These people have relatively large herds which are the source of a considerable portion of their tribal income.

It is a historical fact that Coronado, in his travels to the Rio Grande region in 1540, brought the first sheep, horses and mules into the Southwest. The approximate number of sheep left by him is not known, nor is it known whether any of these first animals survived the interval before others were again brought in by the Spaniards. It is probable, however, that the relatively practical Pueblo people recognized the utility of the sheep and maintained it from the start. At all events, subsequent expeditions into the Pueblo country in 1581 and 1598 again brought livestock, and from that early date to the present, sheep have made major contributions to the economic well-being of the Indians in the Southwest.

It is believed that the Pueblo Tribes were weavers of cotton fabrics before the appearance of sheep. Cotton clothing and blankets are noted in the writings of the earliest explorers. Accounts of the early part of the 17th century fail to mention weaving in connection with the Navajo, but it is probable that shortly thereafter, both



Shipping Acoma Lambs

sheep and the art of weaving were acquired by them. There is little doubt that the Pueblo was the source of both, for the Pueblo rebellion that took place late in the 17th century resulted in close contact between the two people.

Wool was much easier than cotton to handle with the crude hand-weaving tools available, and the resulting woolen fabric was infinitely superior. In addition, sheep were producers of meat as well as wool and it is not surprising that Pueblos and Navajos have maintained and steadily increased their flocks.

The Navajo rapidly built up his flocks. Some sheep may have been secured by barter, but most of them were undoubtedly acquired as the result of raids on their Pueblo and Mexican neighbors on the east. These raids appeared entirely legitimate to the Navajos of that time and their activities were unchecked until 1863. In the five-year period between 1863 and 1868, the United States Army conducted a campaign against the Navajo which resulted in the destruction of most of their sheep; the transfer of the tribe to Bosque Redondo on the Pecos River; and their final return under treaty to their original country.

At Fort Defiance in 1869, the Navajos were provided with 15,000 sheep and goats. Original War Department records indicate that this purchase was made in Mora County, Territory of New Mexico. Nothing in these records would lead to the belief that they were anything but the common sheep of the region. Some authorities believe that the number was in excess of 15,000, and that they were of Cotswold breeding, but there is no documentary evidence to support this belief. Regardless of numbers or origin, sheep furnished under the treaty of 1868 plus the few remaining from their original flocks started the Navajos in the sheep business again. The result of this mixture was the old-type Navajo sheep which was well suited to the needs of the people at that time.

Shortly after 1870, Navajo commerce with white people became important, and the old-type sheep did not satisfy the expanding trade. Efforts were then started to "breed-up" this sheep by introducing rams of various types of the established breeds. This practice has continued up to the present time. The general objective has been to increase the quantity and improve the quality of wool and mutton for commercial purposes. Unfortunately, there has been no uniformity in the improvement policy, and many different breeds and types of rams have been used. As a result, the Navajo sheep of today lacks uniformity, produces very little more wool or mutton than the original type and the wool produced is not satisfactory for hand-weaving. Great increases in numbers along with poor management practices have stripped the ranges of much of the vegetative cover, and erosion has become a terrible menace to the reservation. Inferior sheep, poorly managed, on an overgrazed and badly eroded range inevitably results in the production of a poor crop of wool and lambs. This, briefly, is the problem facing the Navajo today.



## THE FLORIDA SEMINOLE CCC SPONSORS A COMMUNITY CELEBRATION

In the Florida Everglades, not far from the city of Miami, may be found the picturesque Seminole Indians. Generally preferring to remain aloof from the white man, they have nevertheless since January 1934, taken advantage of the work program afforded by the establishment of the CCC. Some of the large projects completed by these enrollees are: 46 miles of range fence built; 21 wells developed; 15 miles of truck trails built; 12 miles of standard road built and surfaced; 1,293 acres of range improved and developed; 14 acres of camp ground developed; 663 acres of range seeded and sodded and 2,175 shrubs and trees planted.

The Seminoles, together with similar groups throughout the country, celebrated the sixth anniversary of the establishment of the Civilian Conservation Corps in the spring. The accompanying photographs show the celebration in progress. (Note the interest of the women and children spectators at the left.)



Young and old alike, participated. Here Billy Bowlegs, who is 72 years old, is shown making a broad jump and,



Charles Buster, 67 years old, a Seminole CCC worker, is making a running high jump, and



here is the 100-yard dash for young men in progress.



The women were not to be left out either. Here they are shown enjoying the refreshments, and



here, barefooted, with their long, flowing dresses and heavy beads about their necks, they are participating in the fifty-yard dash.

A FOREIGN OBSERVER AND AUTHORITY GIVES HIS IMPRESSIONS AND  
VIEWS ON AMERICAN INDIANS AND THE INDIAN SERVICE

Dr. A. Grenfell Price of Adelaide, Australia,  
Reports His Preliminary Findings in the United States

Countries having the problem of an aboriginal population might well study the new day for Indians instituted in the United States, declared Dr. A. Grenfell Price, author and scholar from the University of Adelaide, Australia, after a visit to the Department of the Interior and its Office of Indian Affairs.

Dr. Price, after returning from an extensive tour of the Southwestern Indian reservations in connection with his study of the treatment of native peoples by English-speaking populations, spent considerable time studying documents available in the Interior Department Library. Data assembled here will be used to compare similar conditions in Australia, Canada, Alaska and New Zealand. It will form the material for another volume to add to his previous publications: "White Settlers in the Tropics", "Foundation and Settlement in South Australia" and "History and Problems of the Northern Territory."

After thanking the Secretary of the Interior for the courtesies extended to him, Dr. Price gave an eye-witness account of the work he found in progress, in Nevada, California, Arizona, New Mexico and elsewhere.

"It is clear that historically the Indians of the United States suffered as greatly, and for many of the same reasons, as the aboriginal peoples in Australia, New Zealand and many other countries in the possession of colonizing groups.

"In the United States the incomers seized the lands of the Indians; repeatedly pushed them into poorer and poorer country; slaughtered such assets as the buffalo; frequently violated solemn treaties; murdered them; riddled them with white men's diseases, and other ways destroyed them."

He pointed to the allotment system as an example of "the misguided efforts of enlightened members of the government to help the Indian." Although designed to give individual Indians land and absorb them into the white population, he showed how actually it resulted in the creation of a landless and indigent class and enabled the Indians to dispose of their resources for ready cash.

Five grave dangers faced the present administration in 1933; an increase in Indian population; an alarming decrease in Indian land as a result of the allotment system; decreased productivity due to soil erosion; an accumulation of Indian paupers on the outskirts of towns and agencies; and the deplorable state of Indian health, with high frequency of tuberculosis and trachoma. Rehabilitation in the short period since then and its significant results interested Dr. Price greatly.

"Attempts are being made to meet Indian needs by re-purchasing for them a little of the land torn from them in previous decades, and by preventing further alienation by allotment. So long as Congress appreciates the rights and needs of the aboriginal peoples, and the danger of reducing their small remaining resources, the tribes will be able to retain their existing lands.

"As the Indians are increasing and are mainly dependent upon primary production, they will need additional land or more productive land in the years to come. These needs are being faced by a splendid emergency effort to stop erosion by engineering, vegetation work and grazing control. Grazing regulations entered into by the Navajos to reduce their stock to the approved carrying capacity of their ranges are a good example of Indian Office tact. An authoritarian government would have sent out its officers to destroy the vast numbers of useless horses and other stock contributing to the erosion. Instead, the Indian Office quietly educates a people, most of whom cannot write or speak English, to carry out the reforms of their own accord. In some cases pressure has been necessary, but after seeing the country and the urgent need of action, I feel that even more pressure would be justified.

"Wholly praiseworthy are the fine efforts made to foster secondary industries, such as silver work, rug weaving and basket making. The discovery of wider markets (as by means of the magnificent exhibition at the San Francisco Fair) and the adoption of Government stamps to signify genuine Indian goods should assist native industries and raise living standards. How much this work is needed may be seen from the fact that it is estimated that a Navajo woman receives about five cents per hour for very laborious rug weaving.

"One is very much impressed by the health work of the Indian Department and the fine hospitals and sanatoria which the Indians are beginning to use freely despite opposition from the medicine men. Particularly satisfactory is the fact that a cure has been found for the terrible trachoma which so often results in blindness. So successful has been this work that one school, entirely limited to trachoma cases, is to be closed as its task is completed.

"The schools seem to be doing excellent work. The transference of boarding school pupils to day schools and the home environment has been welcomed by the Indians, and is one factor in the general policy of permitting the Indians to remain as a self-supporting and self-respecting people rather than attempting to absorb them into the white race. I was particularly impressed by the vocational work in many schools, such as those on the Paiute and Navajo Reservations and the practical way in which the education was adjusted to Indian needs rather than to unsuitable white requirements.

"There is no doubt that the Indian will work and work hard if he is lifted from a state of life in which he has no incentive, and in which he knows that most of the products of his labor will pass to whites. I saw Indians at work in road making, forestry, agriculture, pasturing and in home industries and the excellent resulting products. I was particularly impressed with that fine organization, the Indian CCC, both in its practical work in conserving and furthering national and natural resources and in its vocational and training aspects.

"While visiting the Mescalero Apache Reservation, I inspected the new housing program initiated by the tribal business committee. I visited the houses of Indians whose tribes had responded not long ago to white cruelty by reprisals of the worst type and found peaceful, comfortable homes and people who obviously regarded the superintendent as a guide, philosopher and friend.

"Among the finest developments of the new work is the reorganization of the administration itself by decentralization, by the employment of a large number of Indians and by the attempt to reestablish among the Indians a measure of local self-government. There is no doubt that the Bureau and the reservation officers are proud of the success which is being achieved, and are seething with missionary energy. One was greatly impressed by the number of comparatively young people who were holding responsible positions and were real enthusiasts in their work.

"I will not attempt to deal at length with the ideology which underlies this interesting attempt to rehabilitate the Indian in the United States," Dr. Price concluded, "except to say that those who now promote it believe that the Indian people and their native civilization can make a real contribution to the nation, and that the former efforts to destroy everything Indian and to merge these folk into the white population were detrimental both to the Indians and to the whites."

THE NORTH STAR TO VISIT THE SOUTHERN CROSS

Indian Service Supply Ship To Join Byrd Antarctic Expedition



U. S. M. S. NORTH STAR

The NORTH STAR, Indian Service ship which braves the ice fields once each year to reach Point Barrow, Alaska, the northernmost point on the North American continent, will reverse its voyage during the coming year and journey to the opposite end of the globe.

The ship has been loaned for six months to the Division of Territories and Island Possessions in the Department of the Interior for an expedition to the Antarctic.

The purpose of the U. S. expedition, which will be commanded by Admiral Richard E. Byrd and in which various governmental agencies, as well as representatives of recognized American scientific institutions will participate, is to investigate the possibilities of resources in the Antarctic and map certain areas which American explorers have frequented since 1820.

According to present plans, the NORTH STAR will not make its annual voyage to Point Barrow this year, but will embark from Seattle, Washington, for South Pole waters about October 15, returning to its home port around April 1940.

The NORTH STAR, which is one of three ships to be used in the expedition, was especially constructed in 1932 for servicing the personnel of the Office of Indian Affairs in the isolated areas of Alaska.

The NORTH STAR is a 225-foot wooden vessel with a Diesel engine and is of unusually staunch construction. Below the water line, the ship is sheathed with Australian iron bark, a wood which receives its name because its hard consistency requires that it be riveted like iron. The bow and stern are so constructed that if the ship hits ice, it slides up on the ice instead of crashing.

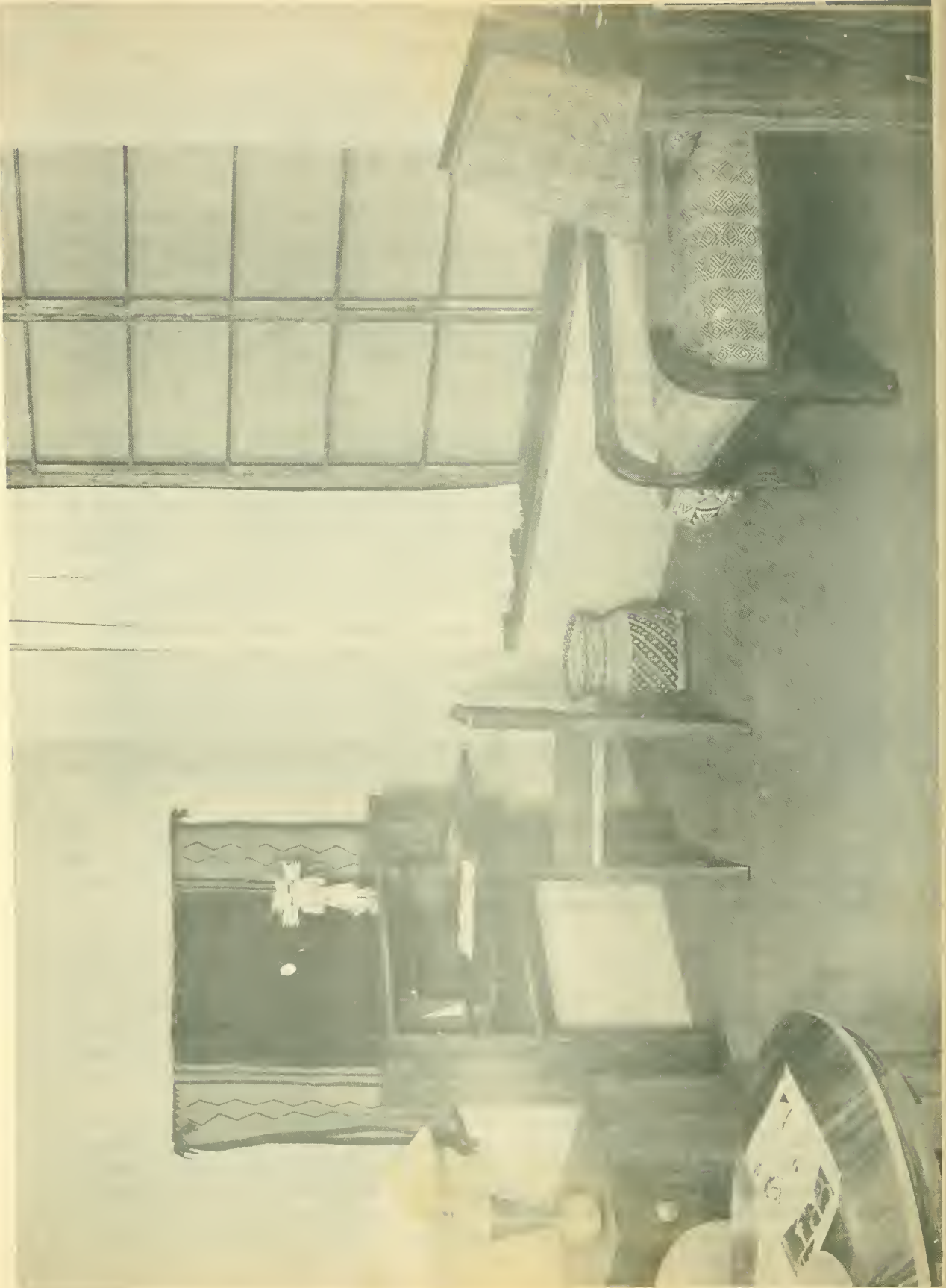
The NORTH STAR has an 1800-ton cargo capacity, a crew of 25, and accommodations for 23 first-class passengers. The two other ships for the expedition, the BEAR, formerly a Coast Guard cutter and now owned by Admiral Byrd, and the NORTHLAND, a Coast Guard cutter of steel construction, both accommodate larger crews but have less tonnage capacity.

According to plans which are not yet complete, the NORTH STAR will be manned by its present crew and captained by S. T. L. Whitlam, although provisions are being made for additional personnel, including navigators, radio operators and ice pilots within the \$340,000 appropriation recently granted by Congress for the expedition.

A private ship, the REDWOOD, will substitute for the NORTH STAR beginning the latter part of July, while the BOXER, the other Indian Service motor ship, will extend its July voyage as far north as Teller and Port Clarence, Alaska.

Calling at ports along a coast line longer than the combined coast lines of the United States, the Indian Service ships are often greeted on arrival with merry native celebrations. For Eskimos, Indians, and whites alike in Alaska, located beyond private transportation lines, the arrival of the Indian Service ships mark their only touch with the outside world.

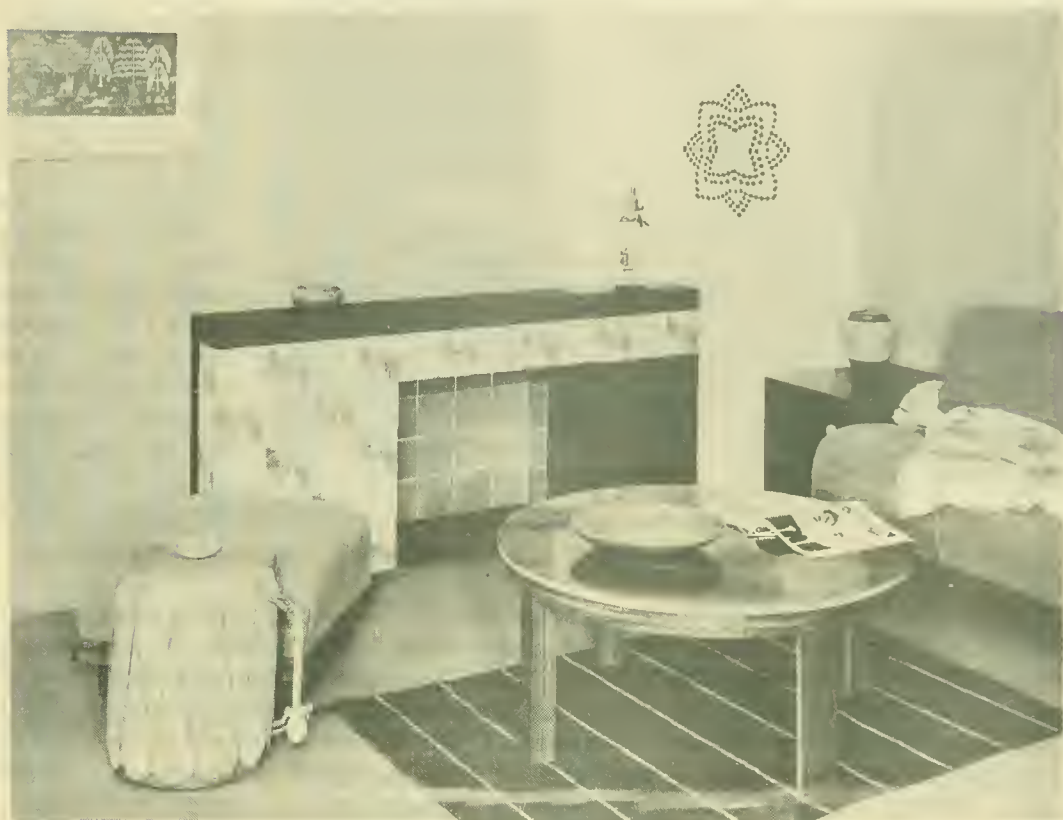
Cargoes of Indian Service ships usually consist of several hundred pounds of mail, clothing, reading matter, radios, hundreds of cases of canned foodstuffs and building materials to last the 371 persons employed in the government hospitals and schools maintained for some 30,000 Alaska natives for at least a year.



## INDIAN ART IN THE MODERN HOME

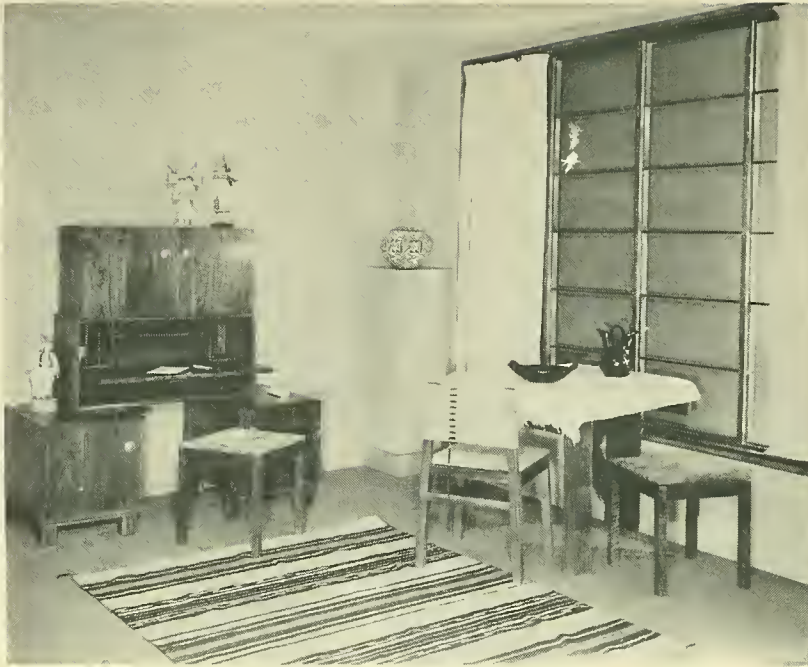
By Clyde C. Hall

(NOTE: The following article is reprinted  
through courtesy of "The American Home Magazine")



Indian art and modern art are shades of a common color. Each is characterized by simplicity of line, strength of form, and absence of all extraneous matter. Brought together in two model rooms in the Indian exhibit at the Golden Gate International Exposition, they weld themselves naturally into an effective interior motif for American homes. Interpreted in wood, ceramic, and textile, they join together happily the romance-adventure of early America and the simple utilitarian requirements of rooms in the home of today.

Adopting an idea of Rene d'Harnoncourt, General Manager of the Indian Arts and Crafts Board of the Interior Department, Henry Klumb, resourceful young Washington architect, designed the furniture, all of which was made by Indian students in Oklahoma and New Mexico schools. Accessories are completely Indian, from the backrest of the Blackfeet Tribe to the baskets of the Eastern Cherokee. In demonstrating that Indian-made articles are distinctly suitable



for home interiors, the designers of the rooms did not fasten peace pipes, war bonnets, or miniature birch bark canoes to the walls of a man's den. Simple, four-square rooms, with plain walls, let the craft argue its own case for public approval. Given a chance, at last, to stand

on their own feet, Indian arts and crafts present brilliantly their unique offering to the adornment of American home interiors.

The following Indian accessories are among those exhibited: PUEBLO: ceremonial drum, used as end table; ACOMA PUEBLO: ash tray; TSIA PUEBLO: tile for facing of fireplace, designed and made by an Indian; SOUTHWEST: Kachina doll, as ornament for mantelpiece; NAVAJO: tapestry, made from woman's dress; SNOHOMISH: divan throw; HOPI: "Wedding Plaque" of sumac and rabbit-brush, wall decoration; SANTA CLARA PUEBLO: black earthenware pot; KIOWA: man's dance headdress, used in ceremonies, decorative piece; IROQUOIS: corn-husk mask, decorative piece; BLACKFEET: backrest, willow slats tied with buckskin lacing; CHEROKEE (N.C.): honeysuckle basket; PAPAGO: basket-tray of yucca grass and devil's claw; CHOCTAW: homespun table throw and tapestry cover for furniture; and KICKAPOO: mat woven of native Oklahoma grass.

Rooted deep in the traditions of early America, these Indian craft pieces lend a new warmth and individuality to present-day home interiors. Fascinating, the answer to their abiding charm has already been suggested in their description - willow, honeysuckle, baked earth colors, porcupine hair, yucca grass and devil's claw, sumac and rabbit-brush. These are part of America, genuinely our own. These, the gifted hands of our own Indian craftsmen fashion into articles of beauty for the American home.

(Photographs by Newsart - San Francisco, California.)

INDIANS AND INDIAN MATTERS AS GLIMPSED IN THE DAILY PRESS

Butte Dam drilling tests have begun. The dam, estimated cost of which is \$5,200,000, will be constructed by the United States Indian Service and the Works Progress Administration to impound flood waters of the San Pedro River to irrigate San Carlos Project lands. Phoenix, Arizona. Republic. 6-29-39.

Tom Dodge, son of the last great Navajo war chieftain, Chee Dodge, has announced his resignation as special assistant to Superintendent E. R. Fryer of the Navajo Reservation to do special work. He is a member of the New Mexico Bar Association. Albuquerque, New Mexico. Journal. 6-24-39.

Indian CCC workers at the Fort McDermitt Reservation, under the Carson Agency in Nevada, are busy battling Mormon crickets in a unique manner. They have learned that by being quiet they can gradually herd the crickets down a canyon, across the Quinn River on a specially constructed brush bridge and then head the devastating insects three miles across and finally off the reservation. Carson City, Nevada. Daily Appeal. 5-25-39.

Fred Snite, Jr., 29-year-old Chicago infantile paralysis victim, toured the New York World's Fair in his iron lung, escorted by the Fair's mounted troupe of Haskell Indians. Philadelphia, Pa. Inquirer. 6-29-39.

W. H. Murray, former Governor of Oklahoma, paid high tribute to Douglas H. Johnston, Governor of the Chickasaws, upon his recent death. "To me he came as near as any man could to being a perfect man," Mr. Murray said. Oklahoma City, Oklahoma. Oklahoman. 6-30-39.

Five years under the Reorganization Act find the Indians and the Government unified as rarely before. The Indian birthrate is now the highest in the country and the death rate is falling. Federal works and loans are helping the red men to rise above the poverty level. St. Louis, Missouri. Post Dispatch. 7-1-39.

War dances and ceremonials by Indians of the Pine Ridge Reservation and the unveiling of Sculptor Gutzon Borglum's last figure (that of Teddy Roosevelt) at Mount Rushmore will be features at the jubilee celebration observing South Dakota's Golden Anniversary of statehood. The CBS National Radio Network will broadcast the ceremonies. Sioux Falls, South Dakota. Argus-Leader. 6-25-39.

Chief Black Cloud of the Chippewas, a civil engineering graduate of Carlisle and a former agent of the United States Geographic Survey, is making arrangements for a week-long celebration and festival at Pontiac, Michigan, in July. More than 1,500 Chippewas will attend. Among the distinguished men invited are President Roosevelt, Governor Luren D. Dickinson, United States Senators Arthur H. Vandenberg and Prentiss Brown, Congressman George A. Dondero and State Highway Commissioner Murray D. Van Wagoner. Pontiac, Michigan. Press. 6-26-39.

Mr. A. C. Monahan, Regional Coordinator for the Indian Service, Oklahoma City, Oklahoma, in a letter to Lewis Ware, President of the American Indian Exposition, verified plans for cooperation of every Indian agency and Government Indian school in Oklahoma with the Exposition, to be held August 23, 24, 25, and 26. Anadarko, Oklahoma. 7-5-39.

A carefully worked out educational project of the United States Indian Service is the Cottage Dormitory idea at the Standing Rock Indian Agency, Fort Yates, North Dakota, where Indian boys and girls living too far to reach the high school by bus are selected to live a normal family home life. Boston, Massachusetts. The Christian Science Monitor. 7-5-39.

- D.C.B. -

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### MESA VERDE PINE LOGS LAST NEARLY NINE CENTURIES

In the year when the Norman knights defeated King Harold at Senlac and conquered Saxon England, Indians were using stone axes to chop down pine trees to log-roof a cliff dwelling in a canyon of what is now the Mesa Verde National Park in Colorado.

Those log-beams survived through the centuries. According to the tree-ring method of dating, the earliest of the many masonry cliff ruins in this area was built about 1066 A.D. For several centuries previously the Mesa Verde was occupied by the ancestors of the present Pueblo Indians of New Mexico. Remains of the ancient Basket Makers, a still earlier people, have been found in several of the Mesa Verde caves. (Reprinted from "Facts and Artifacts.")

INDIAN CHILDREN EXHIBIT PAINTINGS AND DRAWINGS IN WASHINGTON



WASHING HAIR, a painting by 15-year-old Marie Abeita, a Pueblo Indian girl. This painting was a part of the American Indian Children's Art Exhibition. (Photograph by Federal Art Project.)

For instance, a Navajo boy is influenced entirely by tribal tradition. His figures are typically Indian and in relief. Their costumes are exquisitely drawn with subtle coloring. The paintings are a decorative design. Several other drawings were portrayed in the Indian manner, but, such as WASHING HAIR depicted scenes from modern daily life.

Features of the Indian and white schools were combined in other drawings. The most interesting of these two was a two-wall frieze in crayon, showing a corral and bucking bronco scene, an imaginative and unusual undertaking for a young boy.

By contrast, the vicious-looking bull (on the right), is influenced by mod-

Paintings and drawings by Indian children of the Pueblo, Cherokee, Apache, Papago, and Navajo Tribes were exhibited from June 6 to 20 at the Children's Federal Art Gallery in Washington, D. C.

The drawings showed unusual ability, sense of design and action. Some of the art was in the traditional Indian stylized form with rain-cloud, thunderbird, and plant patterns. Others combined traditional motifs with modern interpretation; still others broke completely with the past.



This vicious-looking bull was painted by 17-year-old Stephen Red Bow, an exhibitor in the American Indian Children's Art Exhibition. (Photograph by Federal Art Project.)

ern technique. Likewise, Noah Jumping Elk of Black Pipe School in South Dakota, in his painting of Indians at a Square Dance, has a keen eye, quick to catch figures in motion. The people, the scene, perspective, background and concept are realistic, according to white methods.

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#### JOHN V. QUINLAN APPOINTED MENOMINEE INDIAN MILLS MANAGER

The appointment of John V. Quinlan as Manager of the Menominee Indian Mills\* at Neopit, Wisconsin, has been announced by Secretary of the Interior, Harold L. Ickes. Mr. Quinlan succeeds Herman W. Johannes who resigned to become general manager of a lumber company at Rib Lake, Wisconsin.

Since 1905 Mr. Quinlan has been in the employ of the Menominee Bay Shore Lumber Company at Soperton, Wisconsin, and for several years, has been Vice-President and General Manager of the company. The Indian Office feels very fortunate in obtaining his services to direct timber operations on the reservation.

One of the largest Indian industrial enterprises, ranking with the more extensive private lumbering concerns in the Lake State Region, the Menominee Indian Mills last year sold around 15,000,000 board feet of white pine, hemlock and hardwood lumber, which, with its by-products, was valued at approximately \$754,000.

Operating for more than 30 years under the La Follette Act of 1908, the Indian Mills have carried on lumber activities on the nearly 200,000 acres of forest on the Menominee Indian Reservation. Under a sustained yield plan, the maximum annual cut of timber is fixed by statute in order to preserve the Menominee forest capital and thus assure for posterity a perpetual revenue.

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\* See "Indians At Work", December 1, 1936 and July 1939.

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Water will be lifted from the Main Canal of the Gila Dam Project in Arizona at three separate pumping plants and distributed by concrete-lined canals to approximately 150,000 acres of irrigable land in the Yuma Desert Area. The irrigation project, according to present plans, will not extend to Indian lands.

ISOLATED ESKIMOS ON KING ISLAND IN BERING SEA ADOPT CONSTITUTION  
AND MAKE TOTAL OF ONE HUNDRED TRIBES UNDER SELF-GOVERNMENT LAW



King Island In The Bering Sea

ington. The adoption of a constitution by the 180 King Islanders makes one hundred tribes in the United States and Alaska that have taken this action.

Marooned on their rock-like home during all but the summer months, the action of the King Islanders in drawing up a constitution in order that they may take advantage of the terms of the Alaska Act of 1936, which is similar to the Indian Reorganization Act, is heartening to Indian Service officials.

For here is a group who makes its home on what is thought to be a mountain top, jutting 940 feet out of the sea. And its struggle for existence is as rugged as its island home.

During the winter months the King Islanders hunt walrus. When the ice begins to melt in June, the King Islanders move wholesale to Nome, Alaska, which is ninety miles southwest of them across the Bering Sea. They travel in



Houses On Stilts At King Island

oomiaks (boats of animal skins, modernized in the last ten years with the addition of outboard motors).

In Nome the King Islanders sell their ivory tusks and find employment as ivory-carvers or longshoremen. As soon as they are able to purchase food and clothing supplies to last the winter months they return to their isolated homes, usually in September.

The island is about one-half a mile wide and one mile long. The village consists of about twenty small houses propped up against walls of rock by means of long poles, and a new schoolhouse which was built about eight years ago.

The Indian Office has employed a teacher at King Island for almost twenty years, but it was not until four years ago that a white teacher was found for this almost inaccessible post.

With the adoption of a constitution, the King Islanders may now apply for a loan in order to market their goods and secure their economic livelihood.

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<p><u>PAIUTE INDIAN AGENCY DISCONTINUED</u></p>
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In order to facilitate the administration of Indian affairs in the sparsely settled areas of Southern Nevada and Utah, approximately a dozen reservations formerly under the Paiute Indian Agency were placed under the jurisdiction of three other agencies on July 1. The Paiute Indian Agency at Cedar City, Utah, will be discontinued.

The reservations have been divided among the agencies as follows: Carson Agency: Las Vegas Colony and Moapa River Reservation; Western Shoshone Agency: Goshute, Skull Valley and Gandy Reservations; Uintah and Ouray Agency: Shivwits, Kaibab, Kanosh, Koosh-harem, Cedar City and Paiute (or Indian Peak) Reservations.

Three clerks employed at the Paiute Agency are being transferred to the other three agencies. Mr. C. L. Lynch, Acting Superintendent, will remain at Cedar City during July and August to assist in distributing the property and records among the agencies which will take over the work.

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## A TRUCK GARDEN ON THE PINE RIDGE RESERVATION, SOUTH DAKOTA

By John M. Scott, Holy Rosary Mission Boarding School



Harvest time finds the young Sioux Indian boys of Holy Rosary Mission storing up supplies for the winter season.

Some four miles north of Pine Ridge may be found the thriving gardens of the Holy Rosary Mission. There, last season, from fifty 150-foot rows of carrots planted, came smooth Early Chantenays and wide-shouldered Danvers to the number of five hundred bushels. And this is but one of the many vegetables which thrive in the South Dakota soil. From 4,000 cabbage plants, there came not only enough for the table, but enough to make thirteen barrels of sauerkraut; while almost every one of the 400 cauliflower plants grew into fine solid heads. Nine 150-foot rows of cucumbers provided enough for table use during the summer and also gave nine barrels of pickles which are being served to the Sioux boys and girls as relish at the dinner table. Fifty-two 150-foot rows of onions gave a yield of over 150 bushels. Everything from celery to eggplants thrive in this garden. The secret? Plenty of water and fertilizer, and war on bugs, fleas, army worms and grasshoppers.

The convenient White Clay Creek furnishes ample water. The creek is about eighteen feet below the ground level where it flows by on the north side of the garden, so a stretch of flumes and irrigation ditches were made to tap it further upstream.

The chicken house and dairy barn supply all the fertilizer needed. The fresh manure, however, is not put on the garden, but is

thrown together with the old bedding, into a large pit some ten feet deep, where it is allowed to stay for a year or more. Frequent floods of water are allowed to soak in upon it by opening the flume in one of the irrigation ditches. During the fall months this well-decomposed fertilizer is dug out of the pit, tossed on the wagons, and spread around the garden.

As water and fertilizer are plentiful, it looks as though there should be a bumper crop every year, but there are the fleas, army worms, beetles and grasshoppers, which of late years have done much damage to crops. And though the grasshoppers swarmed over the fields last summer like armies on the march, Brother Schlienger, the gardener, feared them the least. Every morning, while the squadrons of hoppers were on the advance, he entrenched his garden behind a line of bran mixed with syrup, poison and sawdust. With this fortification the majority of the hoppers were held off, though some did break through and invaded the carrots, onions and beans. From the first two mentioned, the grasshoppers were easily dislodged by sprinkling the poisonous mixture on the tops of the carrots and onions. But with the beans, it was a more difficult task, for the poison did as much harm to the bean leaves as it did to the hoppers, so the poison had to be scattered on the ground around the plants.

The result of all this labor is a seasoned table graced with a variety of garden foodstuffs fresh and tasty. From the early peas and asparagus to the Golden Bantam corn and the Hearts of Gold muskmelon you can sit down and satisfy your hunger with the appetizing and healthy foodstuffs grown in the garden southwest of the classroom.

Besides satisfying the appetites of the hungry Sioux, the garden also serves as a training ground, teaching the lads how they too may grow successful crops; in fact, not only the boys themselves are shown how to raise gardens, but some of the older men drop around to inquire how to produce certain crops. Thus, the garden serves a two-fold purpose - as a provider for the pantry and hungry stomachs, and as a practical lesson in the art of making the most of the Good Earth.



One of the students displaying the large-size carrots grown in the garden.

NATIVE NAVAJO RUG WEAVERS DEMONSTRATE  
THE USE OF NATURAL DYES TO COLOR YARNS

Two Navajo rug weavers are demonstrating to the public their methods of using natural dyes to color the yarn they weave into rugs at the Indian exhibit in connection with the Golden Gate International Exposition at San Francisco.

The weavers are Zonie Lee of Fort Defiance, and Mabel Burnside of Fort Wingate, New Mexico. They have set up their hand looms in the Indian exhibit where, it is expected, they will work until the Exposition ends. Each has woven rugs that have won first prizes against exceedingly strong competition in the Southwest.

The weavers have brought with them raw wool just as it is when sheared off sheep on the Navajo Reservation. They clean, spin, and card the wool before it can be dyed. The public has more than one chance to see the dyeing process since Navajos usually dye at one time only enough yarn to make one rug. Because several rugs will be woven, the dyeing process will be repeated many times. Hence, persons particularly interested in watching the making of a Navajo rug from start to finish are able to follow the development step by step - spinning, carding, dyeing, and weaving.

One of the finest weavers among the younger group in New Mexico, Mabel Burnside, graduated this year from the Fort Wingate High School for Indians.

For the first time since the Exposition opened, a papoose came to the Indian exhibit when Mrs. Lee arrived with her three-year-old daughter, Dolly May. In native costumes, the two Navajo weavers and tiny Dolly May have added a domestic touch to the open-air Indian market-place.

Expertly woven, Zonie Lee's rugs are selling almost as soon as they are taken from the loom, despite the fact that they command good prices.

Originally all Navajo blankets were colored with natural dyes, but when the white man began to use the blankets for rugs, the weavers used commercial dyes to satisfy white demands for brighter colors.

Encouraged by the Indian Arts and Crafts Board to preserve their original methods, many Navajos are now returning to the use of natural dyes - vegetable, animal, and mineral - which, although less flamboyant, hold their color better and impart to the fabric a positive note of authenticity. Present plans contemplate preparation of the dyes over an open fire in the market-place.



Passing Of The Old Regime For The Indians



Beginning Of The New Era

\*See July 1939 Indians At Work

Pictures Courtesy Section of Fine Arts, Treasury Department

"HORSE LEATHER" - RAWHIDE QUIRTS AND LARIATS

ONCE MORE AVAILABLE FOR WEST COAST RANCHERS

Word has been passed among California ranchers that genuine Indian-fashioned rawhide lariats are once again available near home - a possible explanation for the brisk trade in "horse leather" in the Indian market-place of the Golden Gate International Exposition at San Francisco in California.

Encouraged by the Indian Arts and Crafts Board of the Interior Department to sell their craft at the Exposition, the Papago Tribe of Arizona appropriated money to send their famous yucca-and-devil's-claw baskets to Treasure Island. Almost as an afterthought, they also sent several pieces of what they call "horse leather" rawhide quirts and lariats. Displayed for little more than two weeks in the Indian market-place, the lariats were sold out to eager purchasers among West Coast ranchers who had been sending to Mexico for their cattle rope, because hand-twisted rawhide lariats were no longer made locally. One told another, and today the second shipment of Papago Indian lariats is nearly gone.

About as thick as a man's little finger, the four-strand lariat is made of "live" or recently-slaughtered steer hide in lengths varying from 27 to 45 feet. The hondo, or loop through which the rope passes, is also made of rawhide, hardened by soaking in hot water. It is a favorite lariat of Southwest cow-punchers who, besides using it on the range, prefer its tough reliability for steer-roping contests at rodeos.

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In ceremonies held recently celebrating the fifth anniversary of the enactment of the Taylor Grazing Act of 1934, Secretary of the Interior Harold L. Ickes paid high tribute to eighty-one-year-old Representative Edward T. Taylor, of Colorado, author of the first Federal grazing control legislation.

The act which bears Representative Taylor's name was characterized by Secretary Ickes as one of the greatest conservation measures ever passed by the Congress of the United States. The Taylor Act provides for control of livestock grazing and improvements on one hundred and twenty million acres of public land in fifty Federal grazing districts in ten Western states.

NEW YORK AGENCY MOVED TO BUFFALO

Removal of the New York Indian Agency from Salamanca to Buffalo, New York, was ordered recently by Secretary of the Interior Harold L. Ickes, as a means of increasing the efficiency of administration of the affairs of the 6,600 New York State Indians on seven reservations.

Indian matters in New York are handled by both Federal and state governments and many branch offices of the state agencies concerned with Indians are located at Buffalo. Also, the fact that Buffalo is more accessible to the largest number of reservations in the state is another factor involved in the change.

At Salamanca will remain a sub-office containing the records needed to transact the large real estate business that has grown up there, since a great deal of property is tribally owned and leased to whites.

Probably, Salamanca also will continue to witness the traditional ceremony of giving to each Indian annually the six yards of calico set forth in a treaty of 1794 as a perpetual right. Each year this cloth is dispensed by the Government as part of its obligation to insure that the Indians will remain in "peace and friendship" with the United States.

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MOJAVE TRIBE OF ARIZONA NAMES NEW LAKE

Surprised at the color of the new lake above Parker Dam, formed by the coffee-colored water of the Colorado River, the leader of a band of Mojave Indians recently called it "Havasu." In the Mojave Indian language "Havasu" means "blue."

Feeling that the word was appropriate for the new artificial lake which is a clear blue, despite its source, the Secretary of the Interior, Harold L. Ickes, and John C. Page, Commissioner of the Bureau of Reclamation, proposed "Havasu" as the official name for the lake.

Havasu Lake will cover 25,000 acres and will extend from the dam near Parker, Arizona, to a point a few miles south of Needles, California.

INDIANS IN PERIODICAL LITERATURE

AMERICAN INDIAN MODERN. Indian exhibit at the Golden Gate International Exposition. C. C. Hall. American Home. 22:25. July 1939.

ARCHAEOLOGICAL EXCAVATIONS. Exhibition of prehistoric basket-maker Indians of Southwestern Colorado. Science. 89:552. June 1939.

INDIAN LIFE IN STAMPS OF THE PAN AMERICAN COUNTRIES. B. Newhall. Bulletin of Pan American Union. 73:322-36. June 1939.

LET THE INDIANS GROW UP! E. G. Eastman. The Social Frontier. July 1939.

ON LEARNING TO SPEAK. E. G. Eastman. Education. 59:610-612. June 1939.

Eskimos

APPLIED ZOOLOGY. F. Thone. Science News Letter. 35:367. June 10, 1939.

- E.M. -

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The National Park Service has announced its radio series "Nature Studies" will be continued throughout the summer on Saturday mornings, ending September 9.

The fifteen-minute programs may be heard over the Red Network of the NBC at 8:45 a.m. (Mountain Standard Time) or 10:45 a.m. (Eastern Standard Time).

The broadcasts which are handled through field microphones during trailside discussions in Junior Nature School parties are scheduled for the remainder of the summer as follows:

July 15: "A Stroll Among The Trees"; July 22: "Wildlife At The Roadside"; July 29: "Keeping Up With Wildlife"; August 5: "Scouting The Trailside"; August 12: "Flowers Of The Fading Season"; August 19: "Six Legs, Or Eight?"; August 26: "Plant Journeys"; September 2: "Reading The Mountains' Story"; September 9: "A Museum Visit."

# CIVILIAN CONSERVATION CORPS INDIAN DIVISION—NOTES FROM WEEKLY PROGRESS REPORT



CCC Enrollees Build Roads In The Desert. Pima Agency, Arizona.



A Section Of The Finished McDowell Truck Trail At Pima Agency, Arizona.

Insects and forest fires have been keeping the enrollees of the Indian Division of the Civilian Conservation Corps busy during the last month or more. Field activity reports from reservations throughout the West tell of the fight being made by the Indians to save their lands and crops from destruction by fire and pests.

Fort Totten Agency, North Dakota, states that "The Grasshopper Eradication Project is well under way. One crew of eight men are mixing and sacking the poison with a one-bag cement mixer. One truck is hauling the mixed bait to the various spreaders throughout the reservation. All Indian land infested with the pest will be covered."

Other reservations are equally active such as Rocky Boy's, Montana, where "Several crews of men are scattering poison bran with good results", or Winnebago, Nebraska, who states that "We are making a start on grasshopper control; an effort will be made to keep ahead of the 'hoppers on Indian and tribal lands" and at Fort Peck, Montana, "Two thousand four hundred and forty-four acres of land were covered by both the west and east end crews."

Mormon crickets as well as grasshoppers have been a problem for the CCC-ID to tackle and the effectiveness of the enrollees' work can be judged by the report from Western Shoshone Agency, Nevada, that "Three hundred bushels of crickets were trapped by the use of tin barriers and 100 acres of infested areas were sprayed."

That the work of insect control is not easy is shown by the report from Sisseton Agency, South Dakota, which states that, "Work of this nature is guided by the weather elements and they have been ideal during this week.

The only bad feature here is that part of having to get up at 4 a.m. in order to start work at 5 a.m. The crew who spreads by hand now has adapted itself to methods prescribed and is doing excellent work."

Dry summer weather increased the fire hazard throughout the nation, and the CCC-ID did its part in suppression work. At the Sells Agency (Papago), Arizona, "Fire broke out in Alhambra Valley and covered approximately 2,000 acres. The men on this fire were handicapped because of the steepness of the slopes, rocky ledges, and the changing wind, although they all made good headway and did the job up in excellent condition." Crow Agency, Montana, stated that "most of the boys were out on the fire line fighting fires in the Wolf Mountains" and Tulalip Agency, Washington, reported that "It was necessary to put 10 men on a fire fighting project to suppress a 200-acre farm fire" while Jicarilla Apache Agency, New Mexico, had twenty men fighting forest fires. Small fires were suppressed by CCC-ID crews at Fort Berthold Reservation, North Dakota, and at Mescalero Agency, New Mexico.

The danger of forest fires and the methods of locating and

fighting them were taught enrollees in fire schools on a number of reservations. At Colville Agency, Washington, "The boys attended the fire school at Coyote Creek Camp. The finer points of fighting fire were taught, as was the necessity of having the proper tools to fight fire and the correct way to use them. Instructions were also given in radio operation and the Agency doctor gave a very interesting talk on first-aid."

When not interrupted by forest fires and insects, the CCC-ID enrollees are going ahead with their work of conserving the natural resources of the Indian people, besides learning many useful trades themselves. A report from the Cheyenne River Agency, South Dakota, states that "It is a pleasure to watch the operation of the elevating graders, blades and tractors under the guidance of all Indian operators. They remind you of a professional



Practical CCC-ID Training At Potawatomi, (Kansas), Enrollees Taking Field Trip To Study Value Of Contour Farming On 400-Acre Ranch.

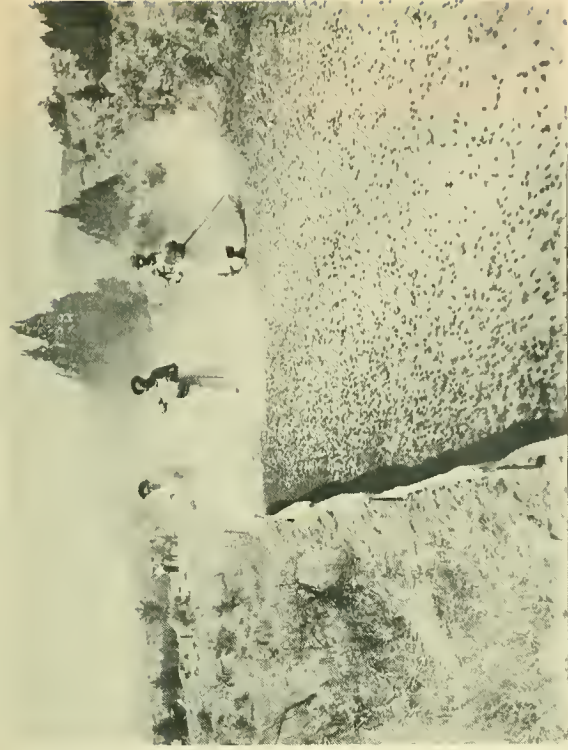
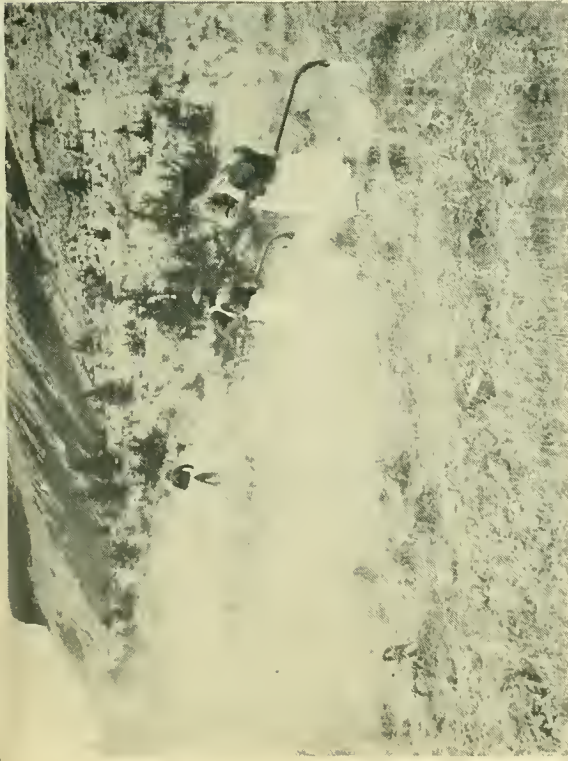
contracting crew for the results they get. So far, over a period of several years, I have failed to see any difference in their efforts to accomplish as much as possible in production efficiency and care of the machines. The enrollees are to be commended for their cooperating spirit and willingness."

That the Indian enrollees are interested in saving the history and arts of their people is shown in a report from Sisseton Agency, South Dakota, which states "The camp site project now in progress at the Beaver Dam at Sica Hollow is in many ways a worthy undertaking. Henry Roy, the original locator there, was one of the outstanding Indians of the old type. The old Hudson Bay Fur Company had many notable gatherings there. It was, and still is, a tribal gathering spot. We will eventually bring out the beauties of this place, not artificially, but by helping nature." And at United Pueblos Agency, New Mexico, under a project for the restoration of historic structures the enrollees are "leveling and eliminating danger of cave-ins at clay pits where Indians get clay for pottery."

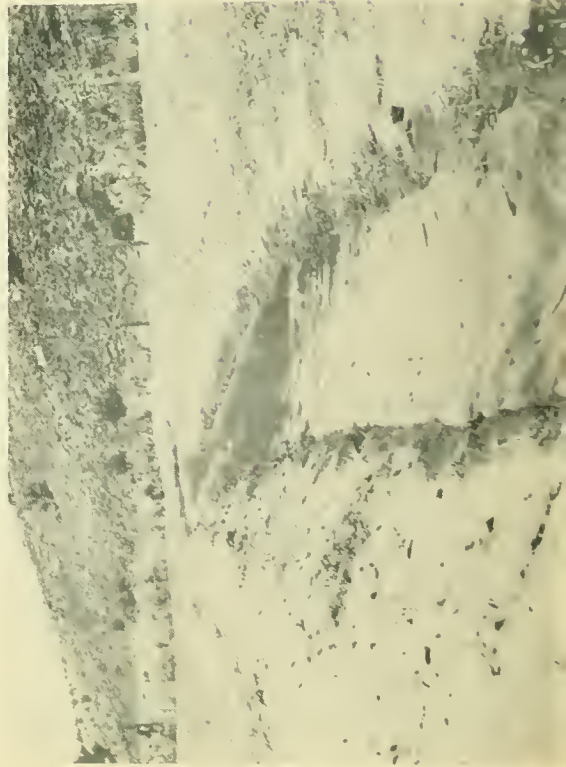
Enrollee training receives its share of space in the current reports. The Flathead Agency, Montana, tells of one week of educa-

tional activities as follows: "The enrollee program activities for the week consisted of the following: machine operation, job-training and support training at the Valley Creek Camp, carpentry job-training at the Irving Lookout Camp, safety meetings at all camps and a one-day fire training school at the agency tribal hall on Friday."

At Cheyenne River Agency, South Dakota, they have just finished building an enrollee traveling library and their report states that, "It is a fine addition to our enrollee program-education and welfare. The trailer was built to specifications as furnished by our district office at Billings. It is built for year-round service and convenience, heating, and lighting included. We have made arrangements with the agency school to borrow 100 books at a time, on a two-week exchange basis. The traveling library starts out among our crews and loans out books to individuals with the understanding that they are to be returned within the two-week period, and in turn, they are permitted to sign for other books. When convenient, other arrangements will be made for books and magazines from other sources. A motion picture projector will be added to the library when arrangements can be made."



Upper left: Group of CCC-ID enrollees at the Warm Springs Agency, Washington, dusting advance line of invasion of crickets; Upper right: Part of the crew dusting concentration of crickets along the galvanized metal on the road; Lower left: Irrigation ditch utilized as barrier. Sufficient stove or deisel oil - to spread a light film on the surface of the ditch was dripped into the water above the point where the crickets were crossing. The amount of oil was regulated by properly adjusting outlet of container. Note dead crickets floating down stream. Lower right: Crickets entering trap along 10" galvanized sheet metal fence.



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